Concordia UNIVERSITY

GRADUATE STUDIES NEWS

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From the Dean's Desk

University Research —A National Concern?

The Royal Society of Canada has published a study on university research in Canada. The essence of the report concerns the question whether university research should be an inclusive or exclusive activity.

One of the questions in the report is whether we are getting value for money. Implicit in the report is the assertion that we are not. The question is therefore raised whether most Canadian universities should concentrate on teaching and leave research to a small number of star universities and to appropriately staffed and funded research centres.

Risk of Isolation

Since university research is intimately linked with graduate education, it is appropriate to examine this question from the perspective of Canadian graduate schools. Over the last twenty years the demand for graduate education in all sectors of the country has risen dramatically and shows no signs of abating. The question is whether the concept of star universities and designated research centres is compatible with this phenomenon. It runs the risk of isolating groups of excellent researchers whose work is viewed as parenthetical to the core objectives of the favoured networks. From the national graduate perspective the concept must be rethought using an inclusive paradigm. If the role of the humanities and social sciences continue to diminish in our national research portfolio, then Canada would run the risk of being unduly influenced by a technocratic point of view. Surely networks can be organized in a way that respects our spectrum of human values.

Fair Access

The underlying principle governing the management of major research facilities must be that of fair access. This can be achieved through a consortium mechanism, for example, involving national laboratories and universities in which some universities are permanent members and all others participate on a rotating basis.

Direct funding of university research is one of the best investments a country can make in order to secure its future prosperity and stability. It is more beneficial to base resource allocations on the type of research different universities are equipped to carry out rather than contrasting research with undergraduate teaching.

Equal but Different

The report emphasizes the need to create structures which encourage optimal research output in the long run. It must be recognized as a fundamental principle of nationhood that all Canadian universities play an equal but different part in the never ending challenge to build and strengthen the links between all parts of the country. All Canadian universities play an equal but different part in the creation, preservation and dissemination of knowledge and values that constitute the very fabric of this country. It would thus be a national tragedy if we allowed ourselves, under the guise of efficiency, to be drawn into creating a significantly limiting model for university research. If Canada is to prosper, we must provide all regions with the direct access to research facilities and opportunities for advanced study and encourage all Canadians to maximize their intellectual and professional potential.

M. E. Szabo
Dean

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THE CHANGING FACE OF THEOLOGY

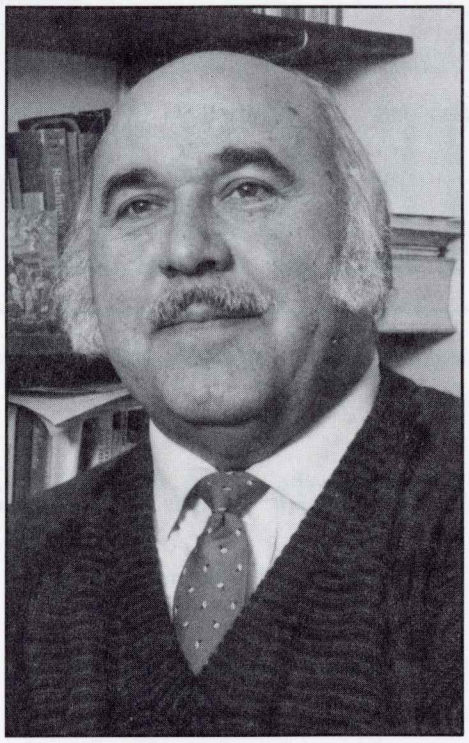
"My friends say I should have been a lawyer because whenever I get a traffic ticket, I go to court to plead my case, and I usually win. Others say I should have gone into business, because I have good business sense. I probably could have made reasonable careers for myself in both these fields, however, I was strongly drawn to theology because it serves as a focal point around which all other issues revolve," says Dr. Russell Moroziuk, Chair of the Theology Department.

All Spectrums of Knowledge

Dr. Moroziuk's enthusiasm electrifies the room as he explains his attraction to this subject. "Theology draws you into all spectrums of knowledge — there are the historical, phenomenological, psychological and sociological aspects on which religion is based, as well as the cultural implications of theology and religion. Theology unleashes the creativity and imagination of the human psyche which in turn leads to the freedom necessary to express this in humanistic terms. It becomes an enlivening pursuit which lures people to go beyond themselves, beyond the needs of position, money and power."

The basic difference between religion and theology, according to Dr. Moroziuk, is that religion focuses on the phenomenological and sociological aspects of religious data whereas theology examines the same sources with the view of evolving a value system. "A society that has few or no values becomes impervious to how other people think or feel. This leads to prejudice which is a superimposition of one's own will and thought system upon another human being. We need to return to the basic respect for life," continues Moroziuk. "On a global scale, the world has lost the sense of the sacred. Plants, trees, and human life are reduced to commodities to be destroyed on a whim or selfish political motives. The world must realize that all life is sacred. There is no room for exclusivity. Everything from plants, animals and humans must be treated with the same respect and consideration, otherwise the consequences of our actions will be felt eventually."

"The problem with our society is that everyone is so wrapped up in the 'ME'," says Moroziuk. "Regardless of the consequences, 'Me' comes first. We need to develop ourselves beyond that infantile stage and grow into the 'I' which is mature enough to see the other person's point of view. 'I' is also capable of comprehending the whole picture, the ramifications and consequences of our actions and treating the other person as 'Thou,' that is, with the respect every human being deserves."



Dr. Russell Moroziuk

Last summer Concordia University hosted an International Conference of Scientists and Theologians where together they exchanged ideas in a new atmosphere. Each was made aware of the other's needs and fears. The objective of the conference was to bridge the gap between their differences, and lay ground for common understanding, peace and harmony, not only in our communities, but on a global scale.

"Today, in our society of high technology, scientific facts and 'globalization,' we are bombarded with data, facts and figures," says Moroziuk. "Theology nurtures an intellectual atmosphere which provides individuals with the tools and criteria necessary to create an ethical and moral code. In other words, theology gives us the freedom to reflect upon matters of moral issues and provides the creativity needed to develop mores."

Created for People

Dr. Moroziuk feels that theology can serve society, indeed, it has an obligation to do so. "Religion was created for people, not people for religion. Religion should go beyond the sociological and psychological aspects of 'getting in touch with yourself.' The Self should be treated in a holistic sense, where everything about the person is taken into consideration for healing — the physical, psychological, sociological, as well as the spiritual. Modern medicine is beginning to look at this aspect of healing. Often an illness will manifest itself in someone who is lonely or who feels unloved. That's why drugs serve as a panacea for existential ills. However, theology offers models which balance the various approaches and provide a sense of wholeness. There is a danger in this, however, if religion is seen as a crutch and becomes obsessive, or fanatical, rather than serving as a vehicle for healing and transformation," concludes Dr. Moroziuk.

"The historical background of theology for the past thirty to forty years is such that it was in a slump for two reasons," explains Moroziuk. "First, it was perceived to be the preserve of clerics interested only in ministerial training that was often too far removed from reality; second, when religion was introduced to University curricula as a science, it threw the established theological enterprise into a tailspin. Suddenly, the clergy's exclusivity was challenged," says Moroziuk. "The end result was that theology was compelled to develop a new face and image. The abolition of Latin in the Mass was one way of raising the curtain of exclusivity the clergy enjoyed and drawing closer to the truths conveyed by religious tradition. Religion must serve the needs of the people and in order to do that, it needs a stronger means of communication. It must take into consideration the customs, cultures, needs, and language of the community it is serving. The vernacular must serve as a bond to draw people closer."

Full Circle

In the 60's and early 70's, as the Church's power was waning, people were seeking answers in Eastern religions without really understanding the philosophies behind them. Consequently, there was a lack of satisfaction with these religions. People are now returning to the Christian tradition where their roots lie. Today, the search has come full circle. "Our society lacks the moral structure and values of the past," acknowledges Dr. Moroziuk. "As society recognizes this, religious values are less spurned than they were a few years ago."

Dr. Moroziuk feels that, generally, there was a rigidity in the way theology was previously taught. In the past, it dwelt more on tradition than on the exploration of new and viable models of truth and value claims. There was no intellectual environment in which new ideas could be explored or questioned. The faithful had to accept the presentation of traditional facts and truths based 'on faith.' But today, the average person is better educated, and they question these very same truth and value claims, with the result that religious leaders are becoming more responsive to these questions.

M.A. in Theology

These are the kinds of ideas and approaches Dr.Moroziuk wishes to inspire into the M.A. Program in Theology which he hopes will soon be implemented at Concordia University. The brainchild for the Master of Arts in Theology program was conceived about fifteen years ago. Then, the Department of Theology at Loyola was thriving under the Jesuits with a faculty of 22 strong. Today, Dr. Moroziuk has seven colleagues in his department. However, as he sees the changing face of theology slowly recognizing the needs of its community, he also finds a greater number of people acknowledging that recognition and returning to their religious roots. "Truly, it was a community called-for program," states Dr. Moroziuk, who remembers being flooded with letters from the community asking for such a program to be offered at Concordia University. "It is experimental in the sense that the community is responding to what is being offered and at the same time the program is fulfilling the needs of the community. It is a symbiotic relationship," he concludes.

The process is now at the stage where it has been given a name and its development is past the embryo stage, but the Quebec government has yet to approve its birth.

Here at Concordia University, the Master's program will work out of the Roman Catholic tradition just as the Faculty of Religious Studies at McGill works out of the Protestant tradition, which have always been their respective traditions. However, Dr. Moroziuk's dream would be that some day the establishment of this program will lead to a cross-pollinating approach where the major universities in Montreal will amalgamate to form a Montreal School of Theology. There have already been such models of inter-university cooperation exemplified by the joint program for a Ph.D. in Religion between Concordia University and Université du Québec à Montréal.

Christian Training Program

The Theology Department provides academic training to the Christian Training Program of Montreal. Dr. Moroziuk takes heart at the new wave of young professionals that are returning to their religious roots. The same program also provides training for women who wish to serve their community. Once they have completed their training they are installed into 'The Order of Service.' "In the past, women who were interested in this program were mostly housewives; but today, there is greater interest among younger women, between twenty and thirty, who feel they have much to contribute to the Church," says Moroziuk.

The female role in the Church should be more emphasized, according to Dr. Moroziuk. Women were actively involved in the early Church. He hopes the M.A. program will provide research opportunities for women to pursue such questions as to why women lost what appears to have been an equitable role in the Church. Hopefully, this type of research will bring to light the reasons for exclusion of women in the Church and will build a strong case for the re-establishment of women in active roles in the church community.

"This is where regionalization enters," says Moroziuk. "The Church should recognize the demands of the various societies it serves, and be more flexible in its doctrine. If a certain community desires or requires that there be priestesses, the Church should accommodate such needs. Unfortunately, it has become a matter of tactics dealing with entrenched tradition rather than an open recognition of human values and needs."

Although Dr. Moroziuk is aware that one of the dangers of regionalization is that it may lead to dissent in Christian communities, he feels this is a risk Churches are obligated to take. "The word 'Catholicism' stems from two Greek words that acquired the theological meaning to 'make whole.' That is the task the Church has before it: to make society whole," he emphasizes.

Dr. Russell Moroziuk feels confident that the new face of theology in general, and the new graduate program in theological studies in particular, will provide an academic environment in which open discussion and research of issues relevant to the community will be at the top of the agenda.

Upcoming Doctoral Examinations

RAAD AL-ASHOOR
Electrical & Computer Engineering
Date: March 2, 1990 at 2:00 p.m.
Location: H-773
Title: *Robust Adaptive Control of Robot Maniplulators*

MIKE BOOST
Dept. of Electrical & Computer Engineering
Date: March 8, 1990 at 3:00 p.m.
Location: H-773
Title: *High Performance Medium Power UPS*

RAMAN RANGANATHAN
Dept. of Mechanical Engineering
Date: March 9, 1990 at 9:30 a.m.
Location: H-769
Title: *Stability Analysis and Directional Response Characteristics of Heavy Vehicles Carrying Liquid Cargo*

FRANCE HENRI
Dept. of Educational Technology
Date: March 13, 1990 at 2:00 p.m.
Location: H-769
Title: *La téléconference assistée par ordinateur dans une activité de formation à distance*

ASHRAF GHALY
Dept. of Civil Engineering
Date: March 22, 1990 at 2:00 p.m.
Location: H-769
Title: *Performance of Single Screw Anchors and Group Action in Sand*

These examinations will take place in the Hall Building, 1455 de Maisonneuve West.

REMINDER

The deadline for the final submission of theses for students planning to graduate in Spring 1990 is **Thursday, April 12, 1990.**

ERRATUM

Please note the correction in the article on the Faculty of Engineering and Computer Science in Vol. 5, no. 1: Seven of the faculty members are among the top 20 Engineering NSERC grant holders in Canada **in their respective fields;**

Extraversion and Neuroticism as Mediators of Caregiver Burden and Institutionalization

By Myrna Reis, Dolores Gold and David Andres

To date, there is no way of preventing, curing or arresting Alzheimer's disease and most other forms of dementia. Dementia gradually destroys the memory and the ability to function independently. Dementia patients eventually lose all bowel and bladder control, they frequently become sad, suspicious and aggressive and they sometimes take to wandering abroad at night. Patients require constant supervision and vigilance.

As the condition deteriorates, friends and family tend to back away. Caregivers are under stress, and stress is thought to lead to health problems. Typically, it is when the caregiver's physical or emotional health fails and when the caregiver feels stressed or burdened beyond the capacity to cope that he or she decides to place the patient in an institution.

The influence of the caregiver's personality on continued caregiving has not yet been researched. In order to get a better idea of the 'who,' 'when' and 'what' of caregiver support needs, this study focussed on the identification of patterns of caregiver personality traits and caregiving situations important in home maintenance of the patient. Since traits are consistent dispositions involving differences in response style, it was argued that the caregivers' traits should provide some consistency of response to the problems of caregiving. The specific traits studied as possible influencing factors were extraversion and neuroticism, since these traits were expected to buffer the stresses of caregiving. Because neuroticism indicates overreactivity, caregiver neuroticism might predispose toward negative appraisals of situational factors and of stress and encourage the placement decision. Extraversion, on the other hand, is the desire for social interaction, and thus could help sway the individual toward positive emotions and general well-being, and might positively temper the appraisal of the external situation. Other influencing variables included in the study were the caregivers' appraisals of the burden and problems of caregiving, the emotional reactions to the patients' problem behaviours, the extent of the social support received, the level of satisfaction with such support, the extent of recreational activities and the perception of the quality of the premorbid caregiver-patient relationship.

In addition to this investigation of the constellation of factors signalling home maintenance or institutionalization, a caregiver personality model was formulated and tested to provide a beginning theoretical basis in this area. This model traced the possible influence of neuroticism and extraversion on stress through other of the influencing factors.

The study examined a sample of 213 male and female caregivers and their dementia dependents. The primary caregiver was a relative of the patient who provided regular and essential care and support in a private home within the community. The patient had received a medical diagnosis of progressive dementia and had no additional immobilizing or life-threatening medical conditions. Study participants were from a full range of socioeconomic levels and included patients who were being maintained in the community with varying levels of impairment and varying degrees of success, so that the results could be widely generalizable. Caregivers were interviewed and tested and patients were assessed for cognitive impairment, either in English or French, in their homes at a time convenient to them by a clinically-trained research assistant.

The test of the personality-stress model, via LISREL V1, indicated a good fit of the data to the model. Caregiver neuroticism has an unfavorable direct effect on stress or burden and also has unfavorable indirect effects. Caregivers who score higher on neuroticism react with more emotional distress to patient memory and behaviour problems. In addition, caregivers with higher scores on neuroticism perceive the premorbid relationship with the patient as having been of poorer quality. Both these factors increase the burden experienced in caregiving. Extraversion has indirect positive effects on burden. Caregivers with higher scores on extraversion are more satisfied with the social support they receive, engage more in recreational activities and perceive the quality of the premorbid relationship as having been more satisfying, all factors which mitigate the experience of burden or stress in caregiving.

The results of a discriminant function analysis suggest that it is possible to predict which caregivers are most likely to institutionalize and which are likely to decide to continue home maintenance in about 84% of cases, by consideration of a combination of 16 variables. The four most important variables signalling difficulties in caregiving are: the reporting of many problem patient behaviours, strong negative emotional reactions to these patient problems, the sudden use of many social services and many complaints of feeling heavily stressed or burdened by caregiving. Other important variables influencing the decision to place the patient are the caregiver's poor health, a high income and a poorer caregiver-patient relationship prior to the illness. Caregivers who score low on extraversion or high on neuroticism are also more likely to place the patient. The decision to institutionalize is thus predicted not so much by the objectively measured level of cognitive impairment as by elements such as the caregiver's view of how extensive and how troubling difficult patient behaviors are, which is, in turn, influenced by neuroticism and extraversion.

These results support the hypothesis that personality traits mediate stress or burden and institutionalization. The caregiver's burden may be increased or decreased, depending upon the personality trait. A follow-up study in this area, funded by CQRS, has now begun. This study will aim to further clarify the effects of caregiver personality on stress and home maintenance at different stages of caregiving and to extend the theoretical model. The study also will seek further confirmation of the constellation and relative importance of variables signalling the placement decision as well as practical guidelines for the services that caregivers may need to help them to continue home maintenance of the patient or to plan a smooth placement.

Myrna Reis is a recent Ph.D. graduate in the Department of Psychology. Her doctoral thesis was entitlted, "Personality Variables as Mediators of Caregiver Burden and Home Maintenance of Dementia Patients."

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